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## News Briefs

### Pope apologizes for 'serious mistakes'

VATICAN CITY (CNS) — Pope Francis apologized to the bishops of Chile for underestimating the seriousness of the sexual abuse crisis in the country following a recent investigation into allegations concerning Bishop Juan Barros of Osorno.

The pope said he made "serious mistakes in the assessment and perception of the situation, especially due to a lack of truthful and balanced information."

"I ask forgiveness of all those I have offended and I hope to be able to do it personally in the coming weeks," the pope said in the letter, which was released by the Vatican. Several survivors apparently have been invited to the Vatican to meet the pope.

Abuse victims alleged that Bishop Barros, then a priest, had witnessed their abuse by his mentor, Father Fernando Karadima. In 2011, Father Karadima was sentenced to a life of prayer and penance by the Vatican after he was found guilty of sexually abusing boys. Father Karadima denied the charges; he was not prosecuted civilly because the statute of limitations had run out.

Protesters and victims said Bishop Barros is guilty of protecting Father Karadima and was physically present while some of the abuse was going on.

During his visit to Chile in January, Pope Francis asked forgiveness for the sexual abuses committed by some priests in Chile.

"I feel bound to express my pain and shame at the irreparable damage caused to children by some of the ministers of the church," he said.

However, speaking to reporters, he pledged his support for Bishop Barros and said: "The day they bring me proof against Bishop Barros, I will speak. There is not one piece of evidence against him. It is calumny."

He later apologized to the victims and admitted that his choice of words wounded many.

Following the release of Pope Francis' letter, Bishop Santiago Silva Retamales, president of the bishops' conference, said the bishops of Chile shared in the pope's pain, "We have not done enough. Our commitment is that this does not happen again."

### Pope appoints bishop for Los Angeles

WASHINGTON (CNS) — Pope Francis has named Msgr. Marc V. Trudeau as a new auxiliary bishop of the Archdiocese of Los Angeles.

Ordained a priest for the Archdiocese of Los Angeles Aug. 6, 1991, Bishop-designate Trudeau, 60, is currently rector of St. John's Seminary in Camarillo, California, a post he has held since 2014. He joined the seminary's faculty as vice rector and assistant director of pastoral formation in 2013.

The appointment was announced in Washington by Archbishop Christophe Pierre, apostolic nuncio to the United States.

Two days earlier, the pope accepted the resignation of Bishop Thomas J. Curry, 75, as an auxiliary bishop of the Archdiocese of Los Angeles. Canon law requires bishops to turn in their resignation to the pope when they turn 75.

There are more than four million Catholics in the Archdiocese of Los Angeles.

## Investigation of diocesan finance office is completed

By Dino Orsatti  
Editor

STEUBENVILLE — Diocese of Steubenville Bishop Jeffrey M. Monforton said the investigation of the diocesan finance office has been completed and a report will be issued within two weeks. Bishop Monforton said, "Auditors with Schneider Downs of Pittsburgh are revealing their findings to the Bodman law firm in Detroit, our legal counsel, who are reporting that information to me."

The bishop said, "They are determining if possible criminal activity was involved in the finance office and if any legal action should be taken." The bishop said the auditors are consolidating all of the financial information that has been examined to issue a final report.

As for a timeline, Bishop Monforton said two more weeks are needed to issue a final report because the investigation is so comprehensive and involves more than a decade.

In February, Bishop Monforton announced that during a reorganization of the diocesan finance office and an external auditing process, potential accounting irregularities were discovered that required an investigation. As soon as he learned of this, the bishop engaged outside legal counsel and an accounting firm with expertise in this area to conduct



(File photo)

Diocese of Steubenville Chancery building

an immediate investigation.

Bishop Monforton said, "We will always respect the intent of the benefactors in the diocese and we will always assist those in the greatest of need." The bishop said that transparency is critical and more information will be released as details become available.

## Bishop Monforton celebrates Catholic Schools Week



Diocese of Steubenville Bishop Jeffrey M. Monforton spent April 16-20 celebrating the diocesan version of Catholic Schools Week. Because inclement weather often prevails during the traditionally celebrated Catholic Schools Week in January, Bishop Monforton designates a time later in the year to visit the parochial schools in the diocese. The bishop began his visits by celebrating Mass at St. Joseph Church, Ironton, with students from St. Lawrence Central School, Ironton, and St. Joseph Central High School, Ironton. Bishop Monforton continued his visits to St. John Central School, Churchtown; St. Mary School, Marietta; St. Mary Central School, St. Clairsville; Bishop John King Mussio Central Elementary and Junior High School, Steubenville; and Catholic Central High School, Steubenville. The following week, the bishop intends to visit St. Mary Central School, Martins Ferry; St. John Central Grade and High School, Bellaire; St. Sylvester Central School, Woodsfield; and St. Benedict School, Cambridge. (Photo by Kimberly Johnson)

## 'Ask the Bishop'

STEUBENVILLE — Students in kindergarten through 12th grade in the Diocese of Steubenville "Ask the Bishop" Jeffrey M. Monforton.

**Q:** The Mass is made up of two parts, Liturgy of the Word and Liturgy of the Eucharist. At what point in the Mass does the Liturgy of the Word end and the Liturgy of the Eucharist begin?

**Alexa Druzin  
St. Clairsville**

**A:** This is a very good question, for how many people know what distinguishes each part of the Mass? You mentioned the Liturgy of the Word and Liturgy of the Eucharist, which are the two large parts in the middle of the Mass, but we have two other parts: The Introductory Rites and the Concluding Rites. The Introductory Rites begin with the entrance song (no, the Mass does not begin with the greeting of people prior to the entrance song) as the priest celebrant and other ministers, such as the altar servers, enter the church.

The Liturgy of the Word begins with the first reading of the Scripture and the high point of the Liturgy of the Word is the proclamation of the Gospel because it shares with us the life ministry and preaching of Jesus Christ. This is why the Gospel receives that special sign of honor and reverence with all of us standing (which is a sign of respect). The Liturgy of the Word concludes with the universal prayer also known as the prayers of the faithful, or the general intercessions, as we share our needs with God.

The Liturgy of the Eucharist begins with the presentation and the preparation of the gifts, and continues through the eucharistic prayer, and culminates in the major

part of the eucharistic prayer, namely the "Epicicles." This is when the priest asks the Father to send the Holy Spirit on the gifts of bread and wine, so that through the power of the Holy Spirit, they become the body and blood of Christ. The Communion Rite concludes the Liturgy of the Eucharist, with the prayer after Communion, when the celebrant asks that the benefits of the Eucharist received will remain active in our daily lives.

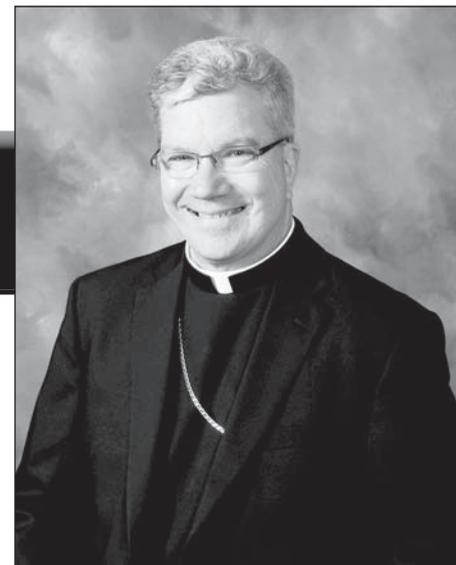
Following the Liturgy of the Eucharist, we have the Concluding Rites. At this time, announcements may be made (such as inviting people to coffee and donuts following Mass). The celebrant then blesses the congregation, after which the celebrant or deacon dismisses the people.

**Q:** Why do we have to have a priest at Mass?

**Rachel Stone  
Steubenville**

**A:** This is a very good question because we know that there are different forms of prayer services in which different people take on contributing roles. The celebration of the sacrifice of the Mass is no different when it comes to different people exercising different functions.

At the celebration of the Mass, the whole community, that is, the body of Christ, is united with its Head, in which it celebrates not a private function, but a celebration of the church which is a "Sacrament of Unity." The holy people are united and organized under the authority of the bishop (see, Catechism of the Catholic Church, Paragraph 1140). As I mentioned, not all members at the liturgy have the same function. There are certain members, namely those men chosen and consecrated priests



**Bishop Monforton**

in which the Holy Spirit enables them to be present in the person of Christ the Head. This role is in the service of all the congregation, the members of the church. The priest is a living 'icon' of Christ the priest. Therefore, the priest-celebrant is necessary for the consecration of the bread and wine into the body and blood of Christ.

We speak of the centrality of Jesus' body and blood being present at each Mass because it is in the celebration of the Eucharist where the church is fully made visible. In fact, at this celebration, the bishop's ministry is "most evident," for all gather in communion with him through the ministry of the priests and the deacons.

Through the common priesthood received at baptism, the faithful exercise special ministries at Mass, those which are not exclusive to holy orders. These include servers, readers, commentators and, of course, let us not forget the invaluable role of the choir. To this end, each one of us has an active role at each eucharistic celebration, for we bear witness to "the unity of the Holy Spirit," who acts in each one of us.

**Q:** What does a Bishop's ring signify?

**Alexandra Schmitz  
Richmond**

**A:** I do get this question a lot, even in the grocery store. The bishops' ring, also known as the episcopal ring, is a symbol of my episcopal consecration or having and participating in the fullness of the sacrament of holy orders. Therefore, this ring signifies my direct participation in the apostolic succession, an unbroken succession going back to the very beginning in which Jesus transmitted the apostolic line

to the first bishops, namely the apostles.

Therefore, this ring also signifies mission, namely to exercise the three offices of the bishop – teaching, sanctifying and governing, in the name of Jesus Christ. I am called to take the place of Christ himself as teacher, as shepherd and as priest, all of which makes me the pastor of the diocese. As pastor of the diocese, I also am wedded to the diocese.

Furthermore, the ring indicates that I am a member of the church's episcopal (bishops) body by virtue of my sacramental consecration and am in hierarchical communion with the head of the members of the College of Bishops: the pope. The ring signifies my collegial nature, which we can trace back to the earliest days of the church, such as in the Acts of the Apostles.

*This Easter season is a reminder that we are brothers and sisters in Christ, members of the body of Christ, a unified church with Jesus Christ as the Head. May we continue to recognize within our hearts the continuous good news of that Easter proclamation. Jesus Christ is risen and "Alleluia" is our song. May God bless you and your family this Easter season.*

Questions for "Ask the Bishop" are channeled through the Diocese of Steubenville Office of Christian Formation and Schools.

To "Ask the Bishop," contact, Permanent Deacon Paul D. Ward, director, Diocese of Steubenville Office of Christian Formation and Schools, P.O. Box 969, Steubenville, OH 43952; 422 Washington St., Steubenville; telephone (740) 282-3631; email pward@diosteub.org.



**Diocese of Steubenville Bishop Jeffrey M. Monforton speaks to third-graders at St. Lawrence Central School, Ironton, during Catholic Schools Week. (Photo by Kimberly Johnson)**

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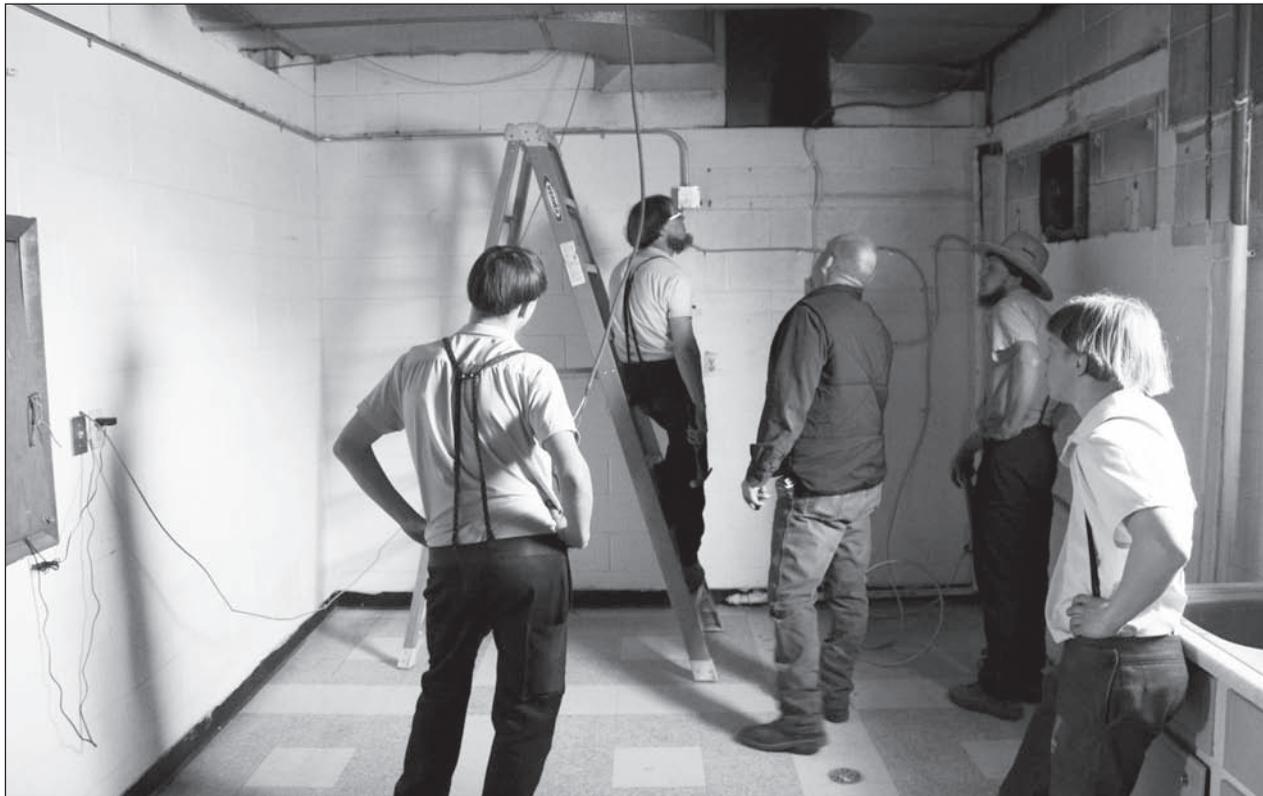
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# Sacred Heart Center of Hope begins renovations



**D. Scott Yarman Contracting of Cadiz work in the lower level of the Sacred Heart Center of Hope, Steubenville. Renovations at the 430 Slack St. building began April 9. (Photo by DiCenzo)**

By Matthew A. DiCenzo  
Staff writer

STEUBENVILLE — Renovations at the Sacred Heart Center of Hope, 430 Slack St., Steubenville, began April 9. The building, which was the former Simpson United Methodist Church, was purchased by the Diocese of Steubenville in December 2016. Organizers for the center have been fundraising through grants and donations for more than a year to begin the scheduled renovations this spring.

Franciscan Sister Third Order Regular of Penance of the Sorrowful Mother Katherine Caldwell is the mission and program developer coordinating the project, which is supported by the diocesan Office of Catholic Charities and Social Concerns.

The mission of the Sacred Heart Center of Hope is “to break the cycle of trauma one heart at a time.” Sister Katherine said, “Our vision for the center invites our local Christian community to be the loving heart of Christ for those who have suffered. The center will provide spiritual enrichment, prayer ministry, and trauma therapy and prevention programs.” Treatment and trauma therapy programs will be offered to adults and children who suffer from substance abuse, domestic violence, divorce, mental illness and imprisonment.

D. Scott Yarman Contracting of Cadiz is the contractor for the project. D. Scott Yarman, project manager of the renovations, said that the entire building will be renovated, including a complete rewire and a new heating and cooling system. In addition, the two-story structure will be handicap accessible, with an elevator that will be located on the Fifth Street side of the structure. The lower level of the building will be used for presentations, events, group counseling and days of recollection and retreats. The upper level will include offices for counseling and a reception area will be installed. A chapel will be constructed on that floor as well, Yarman said. Sister Katherine said the chapel will be located in a multipurpose room.

The total cost of the renovation is estimated at \$550,000, according to Sister Katherine. So far, \$307,000 has been fundraised, which is 66 percent of the cost for renovations. Other than the \$243,000 needed for renovations, Sister Katherine explained how an extra \$220,000 is needed for

professional and support staff as well as operating expenses.

In addition to the renovation project, Sacred Heart Center of Hope has launched a Facebook page as well as a website.

In a recent newsletter, a new logo for the center was released. The logo features the Sacred Heart of Jesus, the cross, and blood and water flowing from the heart. Sister Katherine explained how she wanted the logo “to capture Christ’s merciful love and healing to the people suffering from trauma and various painful life experiences.” She said: “The Sacred Heart symbolizes that he (Jesus) loves us, forgives us, and died for us. He allowed his heart to be broken in compassionate love for us by the cross. The cross symbolizes that Christ knows suffering and that he is with us in our suffering. Going back to the Fathers of the Church, the blood and water from the pierced heart of Christ has been described as streams of our salvation and of the mercy of God.”

For additional information about the Sacred Heart Center of Hope, telephone Sister Katherine at (740) 424-1280 or email [kcaldwell@diosteub.org](mailto:kcaldwell@diosteub.org).



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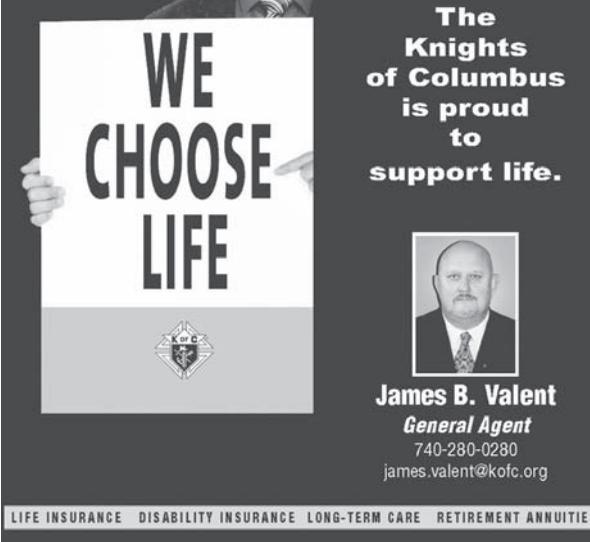
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## Bishop Monforton’s Schedule

- April 21 Mass and installation, ministries of lector and acolyte, Holy Family Church, Steubenville, 8:30 a.m.  
Baron Club dinner, Franciscan University of Steubenville, 6 p.m.
- 22 Confirmation Mass, Blessed Sacrament Church, Wintersville, 11 a.m.  
Confirmation Mass, Holy Family Church, Steubenville, 2:30 p.m.
- 24 Mass, Holy Rosary Church, Steubenville, 7 a.m.  
Opening prayer, Steubenville City Council meeting, Steubenville, 7:30 p.m.
- 25 Celebrate Mass, St. Sylvester Church, Woodsfield, 8:30 a.m.; visit St. Sylvester Central School, Woodsfield, 9:30 a.m.  
Celebrate Mass, St. Benedict Church, Cambridge, 1:15 p.m.; visit St. Benedict School, Cambridge, 2 p.m.
- 26 Annual charismatic Mass, Holy Rosary Church, Steubenville, 7 p.m.
- 27 Confirmation Mass, St. John Fisher Church, Richmond, 7 p.m.
- 28 Confirmation Mass, Holy Rosary Church, Steubenville, 5:30 p.m.
- 29 Confirmation Mass, Basilica of St. Mary of the Assumption, Marietta, 2 p.m.  
Confirmation Mass, St. Mary of the Immaculate Conception Church, Fulda, 5:30 p.m.
- May 1 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 2 Presbyteral Council meeting, St. Clairsville, noon  
Dinner with clergy ordained 10 years or less, Steubenville, 5 p.m.
- 3 “Misa con Hermanas,” Mass with Spanish Sisters, Steubenville, 9 a.m.  
Bishop’s birthday lunch with staff, noon  
WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.



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# Franciscan Sisters 30th anniversary celebration set for May 19

By Dino Orsatti  
Editor

TORONTO — The Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother will hold an open house to celebrate their 30th anniversary as a community May 19. The event will be held at Our Lady of Sorrows motherhouse, 369 Little Church Road, Toronto.

Sister Agnes Therese Davis, director of donor relations and stewardship, said it is a day where the community can come together for activities and prayer. "People can spend time with the sisters and enjoy the surroundings," said Sister Agnes Therese.

The activities include pony rides, soccer, a petting zoo, face painting and games as well as a May crowning procession down to the sisters' garden and a vigil Mass. A battle of the praise bands will also take place. Church bands of all faiths are encouraged to participate.

Founded at Franciscan University in



Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother 2017 open house. (Photo provided)

1988, the Franciscan Sisters, who take a vow of poverty, rely on donations to continue their ministries. The sisters are dedicated to prayer and intercession, service to the poor and the sick, and

evangelization in parishes and on college campuses.

After their beginnings on the Franciscan University campus, the sisters relocated to convents and houses in Steubenville before

moving to their current motherhouse in 2010.

The sisters cooperate with city parishes to operate the Samaritan House, Fifth and Washington streets, Steubenville. It provides emergency food and a friendship room. Clothing and miscellaneous items are also sold there.

In addition, the sisters operate LAMP Ministry, which offers a morning meal, take-home lunch and catechesis on a regular basis.

Sister Agnes Therese said the 30-year anniversary is significant because, "it shows we have been around a long time and we are here to stay. We want the open house to take the mystique out of our presence here. People will get a chance to know us better and see what we have to offer."

For more information about the free open house, email Debra Sofio at media.assistant@torsisters.org or telephone (740) 544-5542, extension 112.

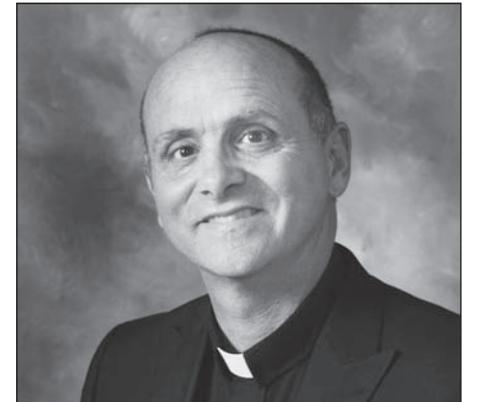
## Diocesan deacon recognized as scholar

STEUBENVILLE — In recognition of his work as a scholar, writer, speaker and teacher on Mary, the Mother of God, Franciscan University of Steubenville has awarded the St. John Paul II Chair of Mariology to Diocese of Steubenville Permanent Deacon Mark Miravalle.

A theology professor at Franciscan University since 1986, Deacon Miravalle is also president of the International Marian Association.

The award will enable Deacon Miravalle to increase his academic pursuits in this area of theology, as well as to speak and engage lay audiences at more conferences and through social media while he continues to teach at Franciscan University.

"This is a tremendous opportunity to work in solidarity with bishops, theolo-



(File photo)

Permanent Deacon Mark Miravalle

gians, and Marian leaders worldwide to champion Our Lady's causes, which are so important for our world today," said Deacon Miravalle.

### POSITION OPENING — CATECHETICAL CONSULTANT

The Diocese of Steubenville is seeking a catechetical consultant to provide leadership in the design and implementation of programs for adults, youth and children, to assist in building a solid foundation for the Catholic faith within the diocese.

**Requirements include:** a master's degree in theology, catechetics or related field; the applicant must understand, support and embrace the mission of the Diocese of Steubenville, be a practicing Catholic and be currently in good standing and participating in a parish.

For a complete job description, visit [diosteub.org/Job-Openings-](http://diosteub.org/Job-Openings-); send resume and cover letter to [humanresources@diosteub.org](mailto:humanresources@diosteub.org).



Fifth- through eighth- grade students from St. John Central Grade School, Bellaire, visit Washington during a field trip April 11-13. Students had the opportunity to attend the celebration of Mass at the Basilica of the National Shrine of the Immaculate Conception, Washington. Pictured from left, in the front row, are Helen Heusel and Gianna Metz. In the second row, from left, are Codin Walker, Cadie Watts, Gavin Cole, Abbey Barack, Gwyn Cable and Josie Boston. In the third row, from left, are Tyler Gross, Jane Alexander, Zander Wallace, Kelsi Gillespie, C.J. Fouty, Austin Jarrett, Katelyn Hunt, Julie Alexander and Cody Scott, and in the fourth row, from left, are Anthony Schuler, Leahna Sparling, Cora Metz, Sadie Watts, Tyler Leonard and Maya Metz. (Photo provided)



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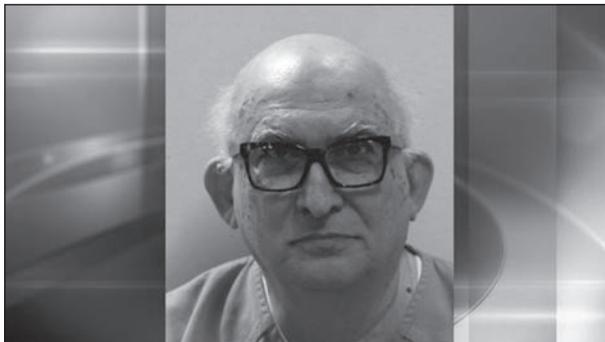
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# Pittsburgh's bishop pledges full cooperation in arrest of permanent deacon

PITTSBURGH — Deacon Rosendo “Ross” F. Dacal, a permanent deacon of the Diocese of Pittsburgh, was arrested at his home, April 10, on charges he sent sexually explicit messages and photos to a police officer posing online as a teenage boy. An arraignment is scheduled for May 24.

According to a press release from the Pittsburgh Diocese, upon his arrest, Deacon Dacal was immediately placed on administrative leave and suspended from active ministry. Deacon Dacal had been assigned to All Saints Parish, Etna, Pennsylvania, and the Allegheny County Jail since July 1, 2011. Both the parish and the jail have been notified of his arrest.

Diocese of Pittsburgh Bishop David Zubik said, “The charges against Deacon Dacal are disturbing. I have pledged to civil authorities the full cooperation



Deacon Rosendo “Ross” Dacal (Photo courtesy WPXI)

of the Diocese of Pittsburgh in their investigation. We had no previous knowledge of his alleged activities.” Even though Deacon Dacal is being charged in Wash-

ington County, the bishop said, “I have also informed the Allegheny County District Attorney’s office of his arrest since he lives and has served in Allegheny County.”

The Diocese of Pittsburgh and the Diocese of Steubenville continue to work for the protection of children and young people and will not tolerate any behavior that puts them at risk. Bishop Zubik added, “May we all dedicate ourselves to rooting out the evil of sexual abuse from our society.”

Diocese of Steubenville’s first bishop, John King Musio, was Dacal’s guardian throughout his high school years. Dacal also taught Spanish at Steubenville Catholic Central High School, Steubenville, from 1969-74. Any victim harmed by a priest or anyone serving on behalf of the Catholic Church in the Diocese of Steubenville, should contact Msgr. Kurt H. Kemo, vicar general, at (740) 282-3631 or email [kkemo@diosteub.org](mailto:kkemo@diosteub.org).

## Pope advances sainthood of nun

VATICAN CITY (CNS) — Pope Francis advanced the sainthood cause of a Canadian nun who founded Ottawa’s first hospital and dedicated her life to abandoned children and the elderly. At a meeting with Cardinal Angelo Amato, prefect of the Congregation for Saints’ Causes, the pope signed a decree recognizing that Canadian Sister Elisabeth Bruyere, founder of the Sisters of Charity of Ottawa, lived the Christian virtues in a special way.

A second miracle is needed for canonization.

Born March 19, 1818, Sister Bruyere entered the Congregation of the Sisters of Charity of Montreal before setting up a community in Ottawa, which at the time was called Bytown.

She and several other sisters founded a school, a general hospital, an orphanage and a home for the elderly, to assist the many English, Irish and Scottish immigrants who arrived in the French-Canadian town. She died in 1876.

Following the announcement of the decree, Archbishop Terrence Prendergast of Ottawa said Sister Bruyere’s life and ministry reflected “God’s love for us all.”

“May Mother Bruyere continue to guide her fellow sisters and sustain them in their efforts as they continue to cater to the needs of the people of Ottawa,” he said.

The other decrees signed by the pope recognized the heroic virtues of: **Father Varghese Payyappilly**, founder of the Congregation of Sisters of the Destitute; Portuguese **Father Manuel Nunes Formigao**, founder of the Congregation of Our Lady of Fatima’s Sisters of Reparation; Italian **Father Ludovico Longari**, a professed member of the Congregation of the Blessed Sacrament; **Sister Margherita Ricci Curbastro**, Italian founder of the Congregation of the Handmaids of the Sacred Heart of Jesus in Agony; Italian **Sister Florenzia Giovanna Profilio**, founder of the Institute of the Franciscan Sisters of the Immaculate Conception of Lipari; Italian **Sister Maria Dolores Di Majo**, founder of the Congregation of the Missionary Handmaids of Christ the King; and Spanish **Sister Justa Dominguez de Vidaurreta Idoy**, superior of the Spanish province of the Daughters of Charity of St. Vincent de Paul.

## Bishop Monforton blesses cleanup efforts



Diocese of Steubenville Bishop Jeffrey M. Monforton, students from Franciscan University of Steubenville, and members of the JB Green Team and the Hilltop Community Development Corporation gather at Veterans Park, Steubenville, to discuss a “hilltop cleanup” in the Steubenville community. The cleanup was held April 14. Pictured promoting the volunteer spring neighborhood cleanup are, seated, from left, Laura Salzmann, a Franciscan University of Steubenville women’s basketball player; Triese McCarthy, captain of the university women’s lacrosse team; and Mary Ann Cortese of the university’s student government. In the back row, from left, are Mike Florak, the university’s director of community development; E. Louise Holliday, Jefferson County education coordinator for the JB Green Team; Teresa DiCarlantonio of Hilltop Community Development Corporation; Aaron Foldi and Juwan Perkins, university men’s basketball players; Bishop Monforton; Gabriel Gessler, vice president of student government at the university; and Maura Conant, the university women’s lacrosse coach. Bishop Monforton, who offered a blessing to the group, said, “It boosts our integrity when we recognize in the eyes of others that their lives are valued. We are our brothers’ and sisters’ keeper.” (Herald-Star photo/Paul Giannamore)

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## St. John Paul II The Indwelling Spirit

By Diocese of Steubenville  
Bishop Emeritus Gilbert I. Sheldon

Another designation of the Holy Spirit in sacred Scripture is the rendering of the word, “paraclete” as “comforter.” Jesus told the apostles at the Last Supper, “If I do not go, the Comforter will not come to you” (Jn 16:7). We already discussed the importance of Christ’s ascension as a necessary step in the process of man’s redemption: Jesus, as representative of the human race, had first to complete the process of mankind’s return to the Father by ascending into heaven himself. Only then would the Holy Spirit begin the next phase: the application of the redemption to the individual soul by the development of the supernatural life it receives in baptism. That development is foretold, however vaguely, in the latter part of the Old Testament Book of Isaiah, which is called the “Book of Consolation.” St. John Paul quotes a passage from it: “Comfort, give comfort to my people says your God ... and proclaim to her that her servitude is at an end, and her guilt is expiated” (Is 40: 1-2). Thus, the pope explains, we can better understand the prophecy at Our Lord’s presentation in the Temple, by Simeon, who was “awaiting the consolation of Israel” (Lk 2:25-26). The comfort of the Spirit is even more needed in the life of the church, as it faces one persecution after another, in one form or another, including that in our own day.

Moving onto the Holy Spirit’s action in the individual soul, the pope discusses the “indwelling of the Spirit.” He tells us: “The topic of the Holy Spirit’s presence and action in the soul ... exerts a certain attraction ... for those who desire an interior life.” In fact, the presence of the Spirit in the individual soul is the very essence of the spiritual life! The pope refers in this connection to the encyclical of Pope Leo XIII (1878-1903) on the Holy Spirit (“*Divinum illud munus*,” 1897 and his own encyclical, “*Dominum et vivificantem*,” “On the Holy Spirit in the Life of the Church and the World,” 1986), in which the two popes spell out the role of the Holy Spirit in great detail. He offers now the high spots of these documents.

St. Paul asks his converts: “Do you not know that ... the

spirit of God dwells in you?” (1 Cor 3:16). We know, of course, from what has already been said, that the Spirit is present in the church as a whole and especially so in the Twelve Apostles and their successors as the guiding Spirit in matters of faith. But, he is present, also, in the souls of every soul in the state of divine grace. We might say that his presence there is, itself, divine grace. St. Peter, in his discourse at the first Pentecost, told the people: “You will receive the gift of the Holy Spirit” (Acts 2:38).

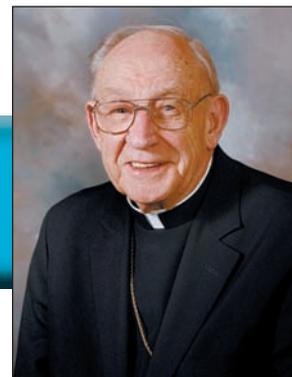
The presence of the Holy Spirit to mankind did not begin on Pentecost, however. It was there during the time of the Old Covenant. He was present, e.g., in the “Holy of Holies” in the tent that served as a chapel during the time of Moses. Later he was there in the permanent Temple in Jerusalem. When the New Covenant was inaugurated, the Spirit was present to the human nature of Jesus himself, and afterward continued so in the mystical body of Christ, the church. Our Lord promised the apostles at the Last Supper: “I will ask the Father and he will give you another advocate to be with you always, the Spirit of truth” (Jn 14:16-17). He said, later: “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him” (Jn 14:23). John Paul points out that it is the blessed Trinity itself that is present. That presence is exemplified in the Holy Spirit, who is the “subsisting love” that is of the very nature of God and which God extends in a special way to his creatures that can know him and reciprocate that love, namely, angels and men. Thomas Aquinas explained that it is only such creatures, endowed

with intellect and will, who are conscious of the love that they have received and are capable of returning love. That is all God

asks of them. How to do so? We have already heard it: “Whoever loves me will keep my word ... and we will come to him and make our dwelling with him” (Jn 4:23).

The Holy Spirit was present at creation itself. We recall the description of creation in the Book of Genesis, in which the Spirit (“wind”) of God moved over the abyss of nothingness and darkness to call a universe into existence (Gen 1:1-2). Creation was God’s first gift to creatures. It would not be the last. Everything we have, everything we enjoy, is his gift. God’s plan is that these gifts are to

**“The love of God has been poured out into our hearts through the Holy Spirit that has been given to us” (Rom 5:5).**



Bishop Sheldon

culminate with the sharing of his own divine life with us for all eternity. All this comes to us by action of the Holy Spirit. To put it into the crude idiom of our technological world, the Holy Spirit is the “delivery system” of God to his creatures!

Speaking of eternity raises the question of life after death. St. Paul in the quotation above tells us about our being “temples of the Holy Spirit.” The pope comments: “Therefore, the indwelling of the Holy Spirit implies a particular consecration of the whole human person (whose bodily dimension ... is similar to a temple). This consecration is sanctifying. It is the very essence of the saving grace through which the person is able to participate in God’s Trinitarian life. Thus, an interior source of holiness opens within the person, from which comes life ‘according to the Spirit.’” St. Paul tells the Christian: “You are not in the flesh; on the contrary, you are in the Spirit, if only the Spirit of God dwells in you” (Rom 8:9). The pope explains, “Here is the basis for the hope of bodily resurrection because (continuing to quote St. Paul) ‘If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Jesus from the dead will give life to your mortal bodies also, through his Spirit that dwells in you’” (Rom 8:11). The pope concludes: “Therefore, through the indwelling of the Holy Spirit, the Christian is placed in a particular relationship with God, which also extends to all interpersonal relationships, in the family, and in society, too.” In effect, we are to love as God loves us, because, “The love of God has been poured out into our hearts through the Holy Spirit that has been given to us” (Rom 5:5).

## When Time Stands Still

By Father Ron Rolheiser

The theory of relativity tells us that space and time are not what they appear to be. They’re relative, meaning they don’t always function in the same way and they aren’t always experienced in the same way. Time can stand still.

Or can it? This side of eternity, it would seem not. Ever since the universe started with a mammoth explosion some 13.8 billion years ago, the clock has been running nonstop, like a merciless meter, moving relentlessly forward.

However, our faith suggests that time will be different

in eternity, so different, in fact, that we cannot now even imagine how it will be in heaven. As St. Paul tells us in his Letter to the Corinthians: *Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him.* How will time be experienced in heaven? As we’ve just affirmed, that cannot be imagined now.

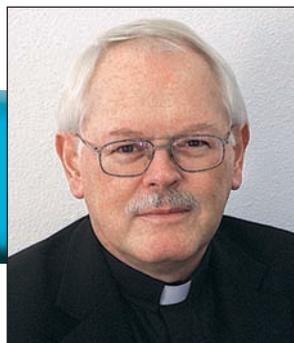
Or can it? In a wonderful new book on the Resurrection and eternal life, “Is This All There Is,” the renowned, German Scripture scholar, Gerhard Lohfink, suggests that we can, and sometimes do, have an experience of time as it will be experienced in eternity. For Lohfink, we experience this whenever we’re in *adoration*.

For him, the highest form of prayer is adoration. But, what does it mean to “adore” God, and why is that the highest form of prayer? Lohfink answers: “In adoration we ask nothing more of God. When I *lament* before God, it is usually my own suffering that is the starting point. Even when I *petition* God, the occasion is often my own problem. I need something from God. And even when I *thank* God, unfortunately, I am usually thankful for something I have received. But, when I *adore*, I let go of myself and look only to God.”

Admittedly, lament, petition and thanksgiving are high

forms of prayer. An old, classical and very good definition of prayer defines prayer as “lifting mind and heart to

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## A Case For Priestly Celibacy

By Bishop Robert Barron

There is a very bad argument for celibacy which has reared its head throughout the tradition and which is, even today, defended by some. It runs something like this: married life is morally and spiritually suspect; priests, as religious leaders, should be spiritual athletes above reproach; therefore, priests shouldn't be married.

I love Augustine, but it is hard to deny that this kind of argumentation finds support in some of Augustine's more unfortunate reflections on sexuality (original sin as a sexually transmitted disease; sex even within marriage is venially sinful; the birth of a baby associated with excretion, etc.).

I once ran across a book in which the author presented a version of this justification, appealing to the purity codes in the Book of Leviticus. His implication was that any sort of sexual contact, even within marriage, would render a minister at the altar impure. This approach to the question is, in my judgment, not just silly, but dangerous, for it rests on assumptions that are repugnant to good Christian metaphysics.

The doctrine of creation "ex nihilo" necessarily implies the essential integrity of the world and everything in it. Genesis tells us that God found each thing he had made good and that he found the ensemble of creatures very good.

Expressing the same idea with typical scholastic understatement, Thomas Aquinas commented that "being" and "good" are convertible terms. Catholic theology, at its best, has always been resolutely anti-Manichean, anti-gnostic, anti-dualist – and this means that matter, the body and sexual activity are never, in themselves, to be despised. In his book "A People Adrift," Peter Steinfels correctly suggests that the post-conciliar reaffirmation of this aspect of the tradition effectively undermined the dualist justification for celibacy that I sketched above.

But, there is more to the doctrine of creation than an affirmation of the goodness of the world. To say that the finite realm in its entirety is created is to imply that nothing in the universe is God. All aspects of created reality reflect God, point to God, and bear traces of the divine goodness (just as every detail of a building gives evidence of the mind of the architect), but no creature and no collectivity of creatures *is* divine (just as no part of a structure *is* the architect). This essential distinction between God and the world is the ground for the anti-idolatry principle that is reiterated from beginning to end of the Bible: Do not turn something which is less than God into God.

Isaiah the prophet put it thus: "As high as the heavens are above the earth, so high are my thoughts above your thoughts and my ways above your ways, says the Lord." And it is at the heart of the First Commandment: "I am the Lord your God; you shall have no other gods besides me."

The Bible thus holds off all forms of pantheism, immanentism and nature mysticism – all the attempts of human beings to divinize or render ultimate some worldly reality. The doctrine of creation, in a word, involves both a great "yes" and a great "no" to the universe.

Now there is a behavioral concomitant to the anti-idolatry principle: It is the detachment which is urged throughout the Bible and by practically every figure in the great tradition from Irenaeus and Chrysostom to Bernard, John of the Cross, and Therese of Lisieux.

Detachment is the refusal to make anything less than God the organizing principle or center of one's life. Anthony de Mello looked at it from the other side and said that "an attachment is anything in this world – including your own life – that you are convinced you cannot live without."

Even as we reverence everything that God has made, we must let go of everything that God has made, precisely



Bishop Barron

for the sake of God.

Augustine saw to the bottom of this truth, commenting that creatures are loved better, more authentically, precisely when they are loved *in* God. This is why, as G.K. Chesterton noted, there is an odd, tensive, and bi-polar quality to Christian life.

In accord with its affirmation of the world, the church loves color, pageantry, music and rich decoration (as in the liturgy and papal ceremonies), even as, in accord with its detachment from the world, it loves the poverty of St. Francis and the simplicity of (St.) Mother Teresa. The same tensiveness governs its attitude toward sex and family.

Again in Chesterton's language, the church is "fiercely for having children" (through marriage) even as it remains "fiercely against having them" (in religious celibacy). Everything in this world – including sex and intimate friendship – is good, but impermanently so; all finite reality is beautiful, but its beauty, if I can put it in explicitly Catholic terms, is sacramental and not ultimate.

According to the biblical narratives, when God wanted to make a certain truth vividly known to his people, he would occasionally choose a prophet and command him to act out that truth, to embody it concretely. Hence, he told Hosea to marry the unfaithful Gomer in order to sacramentalize God's fidelity to wavering Israel.

In "Grammar of Assent," John Henry Newman reminded us that truth is brought home to the mind, becoming convincing and persuasive, when it is represented, not through abstractions, but through something particular, colorful and imaginable.

We might be intrigued by the formula of Chalcedon, but we are moved to tears and to action by the narrative of Christ's appearance on the road to Emmaus.

Thus, the truth of the non-ultimacy of sex, family and worldly relationships can and should be proclaimed through words, but it will be believed only when people can *see* it. This is why, the church is convinced, God chooses certain people to be celibate: in order to witness to a transcendent form of love, the way that we will love in heaven.

In God's realm, we will experience a communion (bodily as well as spiritual) compared to which even the intensest forms of communion here below pale into insignificance, and celibates make this truth viscerally real for us now.

Just as belief in the real presence in the Eucharist fades (as we have seen) when unaccompanied by devotional practice, so the belief in the impermanence of created love becomes attenuated in the absence of living embodiments of it. Though one can present practical reasons for it, I believe that celibacy only finally makes sense in this eschatological context.

I realize that my reader might be following the argument to this point and still feel compelled to ask, "Yes, granted that celibacy is a good thing for the church, but why must all priests be celibate?" The medievals distinguished between arguments from necessity and arguments from "fittingness."

I can offer only the latter kind of argument, for even its most ardent defenders admit that celibacy is not

essential to the priesthood. After all, married priests have been, at various times and for various reasons, accepted from the beginning of the church to the present day.

The appropriateness of linking priesthood and celibacy comes, I think, from the priest's identity as a eucharistic person. All that a priest radiates outward from his unique capacity, acting in the person of Christ, to transform the eucharistic elements into the body and blood of Jesus.

As the center of a rose window anchors and orders all of the other elements in the design, so the eucharistic act of the priest grounds and animates everything else that he does, rendering qualitatively distinctive his way of leading, sanctifying and teaching. But the Eucharist is the eschatological act par excellence, for as Paul says, "Every time we eat this bread and drink this cup, we proclaim the death of the Lord until he comes."

To proclaim the paschal mystery through the Eucharist is to make present that event by which the new world is opened up to us. It is to make vividly real the transcendent dimension which effectively relativizes (without denying) all of the goods of this passing world. And, it is therefore fitting that the one who is so intimately conditioned by and related to the Eucharist should be in his form of life an eschatological person.

For years, Andrew Greeley argued – quite rightly in my view – that the priest is fascinating, and that a large part of the fascination comes from celibacy. The compelling quality of the priest is not a matter of superficial celebrity or charm; that gets us precisely nowhere.

It is something much stranger, deeper and more mystical: the fascination for another world, for that mysterious dimension of existence hinted at sacramentally by the universe here below and revealed to us, however tantalizingly, in the breaking of the bread.

I for one am glad that such eschatologically fascinating persons are not simply in monasteries, cloistered convents and hermits cells, but, in parishes, on the streets and in the pulpits, moving visibly among the people of God.

There are, I realize, a couple of major problems with offering arguments for celibacy.

First, it can make everything seem so pat, rational and resolved. I've been a priest now for over 30 years, and I can assure you that the living of celibacy has been anything but that. As I've gone through different seasons of my life as a priest, I've struggled mightily with celibacy, precisely because the tension between the goodness and ephemerality of creation of which I spoke of earlier is no abstraction, but rather runs right through my body.

The second problem is that reason only goes so far. As Thomas More said in that wonderful scene from "A Man for All Seasons," as he was trying to make his daughter understand why he was being so stubborn: "Finally, Meg, it's not a matter of reason; finally, it's a matter of love."

People in love do strange things: they pledge eternal fidelity; they write poetry and songs; they defy their families and change their life plans; sometimes they go to their deaths. They tend to be over-the-top, irrational and confounding to the reasonable people around them.

Though we can make a case for it – as I have tried to do – celibacy is finally inexplicable, unnatural and fascinating, for it is a form of life adopted by people in love with Jesus Christ.

**Bishop Barron is an auxiliary bishop of the Archdiocese of Los Angeles. He is the founder of Word on Fire Catholic Ministries, headquartered in Des Plaines, Illinois. A nonprofit global media apostolate, additional information is available on it at [www.wordonfire.org](http://www.wordonfire.org).**

## When Time Stands Still

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God,” and what’s in our hearts virtually at all times is some form of lament, petition, or thanksgiving. Moreover, Jesus invites us to ask God for whatever is in our heart at a given moment: “Ask and you will receive.” Lament, petition and thanksgiving are good forms of prayer; but, in praying them, we’re still focused in some manner on ourselves, on our needs and our joys.

However, in adoration we look to God or at some attribute of God (beauty, goodness, truth or oneness) so strongly that everything else drops away. We stand in pure wonder, pure admiration, ecstatic awe, entirely stripped of our own heartaches, headaches and idiosyncratic focus. God’s person, beauty, goodness and truth overwhelm us so as to take our minds off of ourselves and leave us standing outside of ourselves.

And, being free of our own selves is the very definition of ecstasy (from the Greek, “Ekstasis,” to *stand outside oneself*). Thus, to be in adoration is to be in ecstasy – though, admittedly, that’s generally not how we imagine ecstasy today. For us, ecstasy is commonly imagined as an earthshaking standing *inside* of ourselves, idiosyncrasy in its peak expression. But, true ecstasy is the opposite. It’s adoration.

Moreover, for Lohfink, not only is adoration the only true form of ecstasy, it’s also a way of being in heaven already, right now, and of experiencing time as it will be in heaven. Here’s how he puts it: “In the miracle of adoration, we are already with God, entirely with God, and the boundary between time and eternity is removed. It is true that we cannot now comprehend that adoring God will be endless bliss.

We always want to be doing something. We want to criticize, intervene, change, improve, shape. And rightly so! That is our duty. But in death, when we come to God, that all ceases. Then our existence will be pure astonishment, pure looking, pure praise, pure adoration – and unimaginable happiness. That is why there is also a form of adoration that uses no words. In it I hold out my own life to God, in silence, and with it the whole world, knowing God as creator, as Lord, as the one to whom belongs all honor and praise. Adoration is the oblation of one’s life to God. Adoration is surrender. Adoration means entrusting oneself entirely to God. As we dwell in adoration, eternity begins – an eternity that does not withdraw from the world but opens to it utterly.”

Time can stand still! And, it stands still

when we’re in pure admiration, in awe, in wonder, in adoration. In those moments we stand outside of ourselves, in the purest form of love that exists. At that moment, too, we are in heaven, not having a foretaste of heaven, but actually being in heaven. Eternity will be like that, one moment like a thousand years and a thousand years like one moment.

When we adore, time stands still – and we’re in heaven!

**Father Rolheiser, a Missionary Oblate of Mary Immaculate priest, is president of the Oblate School of Theology, San Antonio, an author, a retreat master and a newspaper columnist. Additional information about his ministry is available on Father Rolheiser’s website: [www.ronrolheiser.com](http://www.ronrolheiser.com).**

## Fifty years after release, ‘Humanae Vitae’ praised as prophetic encyclical

WASHINGTON (CNS) — Surrounding the 1968 release of “Humanae Vitae” (“Of Human Life”) was the cultural context of the sexual revolution and a widespread fear about overpopulation following World War II, said Donald Critchlow, a professor of history at Arizona State University.

At the time, there were movements in support of eugenics, abortion rights, and sterilizations in an attempt to curb population growth, Critchlow told an audience at The Catholic University of America.

Those who thought voluntary family planning was not enough, proposed other, more coercive ideas, such as requiring couples to get a license to have a child or requiring sterilization for couples with more than five children, he added.

Critchlow was one of several speakers at a 50th anniversary symposium on Blessed Paul VI’s encyclical “Humanae Vitae” hosted by Catholic University. A number of workshop sessions examined the teaching and legacy of the document on the regulation of birth issued July 25, 1968.

The symposium was titled “Embracing God’s Vision for Marriage, Love and Life,” and brought together experts on a variety of topics related to the encyclical’s teachings on human sexuality and family life.

In a session exploring the historical context of the times when the encyclical was released, Critchlow noted that prior to the drafting of “Humanae Vitae,” a commission was appointed to give suggestions for the Catholic Church’s response to new forms of contraception.

The majority of the people on the commission recommended that the use of the birth control pill should be accepted and church teaching on the subject should be changed.

Blessed Paul rejected the commission’s report and in “Humanae Vitae” affirmed the church’s teaching on the sanctity of human life and its opposition to artificial contraception. In the document, the pope warned of the harm that widespread use of contraception would cause in society, such as lowering of moral standards, marital infidelity, less respect for women, and the government’s ability to use different methods to regulate life and death.

Critchlow said many priests and laypeople, particularly in the United States, dissented from this teaching. Students and faculty went on strike at The Catholic



**Cardinal Donald W. Wuerl of Washington concelebrates the April 6 closing Mass for a symposium marking the 50th anniversary of Blessed Paul VI’s encyclical “Humanae Vitae.” The Mass was celebrated in the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington. (CNS photo/Rui Barros, courtesy The Catholic University of America)**

University of America after the board of trustees denied the tenure of a professor, Father Charles E. Curran, who publicly disagreed with the encyclical’s teaching. Cardinal Patrick O’Boyle disciplined 39 priests in the Archdiocese of Washington for their dissent from the document. Thousands of scientists wrote a petition published in *The New York Times* that criticized the encyclical.

In his homily for the symposium’s closing Mass at the Basilica of the National Shrine of the Immaculate Conception April 6, Cardinal Donald W. Wuerl of Washington recalled that he had been given his first assignment as a priest just a year before the encyclical’s release.

“It was immediately met with widespread dissent and vocal opposition,” he said. “I was surprised to see such vehement rejection.”

Cardinal Wuerl also recalled the quick action on the part of what was then the National Conference of Catholic Bishops in writing a pastoral letter to support and explain the encyclical after it had been issued.

Cardinal Wuerl said he learned then about the importance of the teaching role of the pope as the successor of Peter.

“We accept and follow the teaching of the Roman pontiff because it is true,” said Cardinal Wuerl. “We know it is true because of the authority with which he

teaches it.”

While historians note that “Humanae Vitae” “constitutes a high-water mark in silent lack of reception on the part of the faithful,” Cardinal Wuerl said, “we take confidence in the reminder that a lack of reception of the teaching does not negate its truth.”

Indeed, throughout the anniversary symposium, people continually praised the prophetic message of the document, which still “stands as a profound and affirmative” defense of traditional values and family life, said Critchlow.

“In the end, what ‘Humanae Vitae’ proved was to be prophetic in its warnings of the breakdown of family and the depersonalization of sexual acts we see today in America,” Critchlow added.

Noting Pope Francis’s call to be in touch with realities people are facing in their daily lives, Mary Eberstadt, an author on issues of American culture, spoke about how the sexual revolution and the teachings of “Humanae Vitae” fit into that reality.

“The promise for sex on demand without restraint may be the biggest temptation humanity has been faced with,” she said.

In the face of that temptation, the teachings of “Humanae Vitae” are difficult, “but to confuse hard (teachings) with wrong is an elementary error,” said Eberstadt.

“If we are truly to lean into reality as

Pope Francis has asked us to do, the most globally reviled and widely misunderstood document, is also the most explanatory and prophetic of our era,” she added.

While many proponents of contraception support it as a way to reduce the number of abortions, Eberstadt said it is now “clear beyond a reasonable doubt that contraception also led to an increase in abortion,” as rates of out-of-wedlock births exploded at the same time that people were increasingly using modern contraceptive methods.

As an example of how the sexual revolution and widespread use of contraception benefited men more than women, Eberstadt pointed to the recent “Me Too” movement where women have been sharing stories of sexual harassment in the workplace. These stories show how “widespread contraception licensed predation,” she said.

Margaret McCarthy, a professor of theology at the Pontifical John Paul II Institute for Studies on Marriage and the Family, spoke about another contemporary challenge that resulted from the sexual revolution: “the un-gendering of gender.”

Today’s view of gender as a social construct without any natural difference has resulted in the “forced separation of inseparable things,” such as a woman from her child, the man from the woman, and the child from the parents, said McCarthy.

In this worldview, relationships with others are seen as constraining arrangements that “we didn’t sign up for,” she noted. Through artificial reproductive technology, these relationships are then brought back into the picture on different terms, as choices within an individual’s control rather than a natural occurrence, she added.

With these realities in mind, Eberstadt noted that the consistency in the teaching of “Humanae Vitae” continues to draw in “people who seek the truth and can find it nowhere else.”

Cardinal Wuerl said a large part of the anniversary celebration for “Humanae Vitae” is “a call to the continued accompaniment of those to whom we go out, announce, engage and walk with as we try to help them grasp and appropriate the teaching of this encyclical.”

“We, evangelizing disciples of the Lord Jesus, bring so much to the appreciation of the value of life and the integrity of its transmission,” said Cardinal Wuerl.

## 'Is my dad in heaven,' little boy asks pope during question and answer session

By Cindy Wooden

ROME (CNS) — After circling a massive, crumbling public housing complex on the outskirts of Rome, Pope Francis had an emotional encounter with the neighborhood's children.

Question-and-answer sessions with youngsters are a standard part of Pope Francis' parish visits. And, at St. Paul of the Cross Parish April 15, there were the usual questions like, "How did you feel when you were elected pope?"

But then it was Emanuele's turn. The young boy smiled at the pope as he approached the microphone. But then froze. "I can't do it," Emanuele said.

Msgr. Leonardo Sapienza, a papal aide, encouraged the boy, but he kept saying, "I can't."

"Come, come to me, Emanuele," the pope said. "Come and whisper it in my ear."

Msgr. Sapienza helped the boy up to the platform where the pope was seated. Emanuele was sobbing by that point, and Pope Francis enveloped him in a big embrace, patting his head and speaking softly to him.

With their heads touching, the pope and the boy spoke privately to each other before Emanuele returned to his seat.

"If only we could all cry like Emanuele



**Pope Francis embraces Emanuele, a boy whose father died, as he visits St. Paul of the Cross Parish in Rome April 15. (CNS photo/Paul Haring)**

when we have an ache in our hearts like he has," the pope told the children. "He was crying for his father and had the courage to do it in front of us because in his heart there is love for his father."

Pope Francis said he had asked Emanuele if he could share the boy's question and the boy agreed. "A little while ago my father passed away. He was a nonbe-

liever, but he had all four of his children baptized. He was a good man. Is dad in heaven?"

"How beautiful to hear a son say of his father, 'He was good,'" the pope told the children. "And what a beautiful witness of a son who inherited the strength of his father, who had the courage to cry in front of all of us. If that man was able to make his children like that, then it's true, he was a good man. He was a good man."

"That man did not have the gift of faith, he wasn't a believer, but he had his children baptized. He had a good heart," Pope Francis said.

"God is the one who says who goes to heaven," the pope explained.

The next step in answering Emanuele's question, he said, would be to think about what God is like and, especially, what kind of heart God has. "What do you think? A father's heart. God has a dad's heart. And with a dad who was not a believer, but who baptized his children and gave them that bravura, do you think God would be able to leave him far from himself?"

"Does God abandon his children?" the pope asked. "Does God abandon his children when they are good?"

The children shouted, "No."

"There, Emanuele, that is the answer," the pope told the boy. "God surely was proud of your father, because it is easier as

a believer to baptize your children than to baptize them when you are not a believer. Surely this pleased God very much."

Pope Francis encouraged Emanuele to "talk to your dad; pray to your dad."

Earlier, a young girl named Carlotta also asked the pope a delicate question: "When we are baptized, we become children of God. People who aren't baptized, are they not children of God?"

"What does your heart tell you?" the pope asked Carlotta. She said, they are, too.

"Right, and I'll explain," the pope told her. "We are all children of God. Everyone. Everyone."

The nonbaptized, members of other religions, those who worship idols, "even the mafiosi," who terrorize the neighborhood around the parish, are children of God, though "they prefer to behave like children of the devil," he said.

"God created everyone, loves everyone and put in everyone's heart a conscience so they would recognize what is good and distinguish it from what is bad," the pope said.

The difference, he said, is that "when you were baptized, the Holy Spirit entered into that conscience and reinforced your belonging to God and, in that sense, you became more of a daughter of God because you're a child of God like everyone, but with the strength of the Holy Spirit."

## Pope Francis says to respect life of severely ill patients like Alfie Evans

By Carol Glatz

VATICAN CITY (CNS) — Highlighting the plight of a seriously ill toddler in Great Britain and a severely brain-damaged man in France, Pope Francis called for greater respect for every patient's life and dignity.

After praying the "Regina Coeli" with people gathered in St. Peter's Square April 15, the pope asked that everyone pray for "people, such as Vincent Lambert in France, little Alfie Evans in England, and others in different countries, who have been living, sometimes for a long time, in a condition of serious infirmity, (and are) medically assisted for their basic needs."

These "delicate situations," he said, are "very painful and complex. Let us pray that every sick person may always be respected in their dignity and cared for in an appropriate way for their condition, with the unanimous contribution of family members, doctors and other health care workers, and with great respect for life," he said.

Archbishop Vincenzo Paglia, president of the Pontifical Academy for Life, said he strongly hoped there could be an opening of dialogue and collaboration between Alfie's parents and hospital officials so that "together they may seek the integral well-being of Alfie and caring for his life will not be reduced to a legal controversy."

"Alfie cannot be abandoned; Alfie, and his parents likewise, must be fully loved," the archbishop said in a written statement released April 15.

The pope had already asked that all efforts be made to accompany Alfie, whose parents are fighting a legal battle to keep him on life support.

"It is my sincere hope that everything

necessary may be done in order to continue compassionately accompanying little Alfie Evans, and that the deep suffering of his parents may be heard. I am praying for Alfie, for his family and for all who are involved," the pope tweeted in English and six other languages.

Doctors have not been able to make a definitive diagnosis of the 23-month-old child's degenerative neurological condition; he has been on life support at a children's hospital in Liverpool.

However, doctors at the hospital have said keeping the toddler on life support would be "futile," and he should begin receiving palliative care. A high court judge backed a lower court's ruling saying the hospital can go against the wishes of the family and withdraw life support.

In an effort to fight that decision, the parents, Tom Evans and Kate James, brought their case to the European court of human rights, which found no indication of any human rights violations and declared their application "inadmissible" March 28.

The parents want to transfer their son to the Vatican-run Bambino Gesù pediatric hospital in Rome to see if it is possible to diagnose and treat his condition, but the high court ruling would prevent that from happening, according to the parents' lawyer. The parents are expected to ask judges in a court of appeal to allow their son to continue life support.

The other person the pope referred to by name was 41-year-old Vincent Lambert, who has been receiving artificial nutrition and hydration at a hospital in France after a motorcycle accident in 2008 left him paralyzed and in a "minimally conscious state."

Lambert's wife and his doctor, Vincent Sanchez, want to end continued nutrition

and hydration, viewing such support as "unreasonable obstinacy," while Lambert's parents have brought their fight to a number of courts to continue basic life support for their son.

The Vatican Congregation for the Doctrine of the Faith clarified in 2012 that providing artificially administered nutrition and hydration to patients, including those in a vegetative state, is morally obligatory

except when that support can no longer be assimilated by the patient's body and, therefore, cannot achieve its purpose or causes significant discomfort.

Artificially administered nutrition and hydration cannot be discontinued for a patient even when physicians have determined with reasonable certainty that a patient will never recover consciousness, the doctrinal congregation said.

*St. Mary's Central School, St. Clairsville*

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**Bellaire** — An annual follies will be performed at St. John Central High School, 3625 Guernsey St., at 6 p.m., April 21. The show will begin with St. John Central Grade School students performing a variety show. The follies will follow the intermission after the variety show.

Kindergarten screening at St. John Central Grade School, 3625 Guernsey St., will be held from 9 a.m.-2 p.m., April 26. To make an appointment, telephone the school office at (740) 676-4932.

**Belle Valley** — Corpus Christi Parish is selling nut rolls; cost is \$10. To place an order, telephone (740) 509-0441 or (740) 732-2804.

**Butchel** — St. Mary of the Hills Parish CWC will sponsor an annual rummage sale from 9 a.m.-2 p.m., May 5, at the Nelsonville hall.

**Caldwell** — The “Infant of Prague Novena” will be prayed at 7 p.m., Mondays through June 11, at St. Stephen Church. The theme for the novena is “The Ministry of Jesus.”

**Cambridge** — St. Benedict School, 220 N. Seventh St., will offering tours for the 2018-19 school year. For additional information or to register, telephone the school office at (740) 432-6751.

A family fun night will be held at St. Benedict School Athletic and Events Center, 220 N. Seventh St., April 27. Music will be provided by Wild Heart, a classic rock/country/Christian band. Doors open at 6:30 p.m. The band performs from 7-8 p.m., followed by a DJ. Tickets cost \$10 per family or \$8 per single and can be purchased at the school office. All proceeds will benefit a new stove and oven in the social hall.

**Churchtown** — St. John Central School, 17654 Ohio Route 676, is accepting registration for the 2018-19 school year. To register or for additional information, telephone the school office at (740) 896-2697.

**Churchtown** — Mass will be celebrated in Latin at 12:30 p.m., Sundays, at St. John the Baptist Church.

**St. Clairsville** — Kindergarten screening will be held at St. Mary Central School, 226 W. Main St., April 27. Students must be 5 years of age by Sept. 1 to enroll. For additional information, telephone the school office at (740) 695-3189.

**Steubenville** — A pancake breakfast fundraiser for the Catholic Central High School band will be held from 8-11 a.m., April 21, at Zalenski Family Eatery and Pub, 547 Cadiz Road, Wintersville. Cost is \$7. Tickets can be purchased at the school office, 320 West View Ave., or by telephoning (740) 264-5538.

Raffle tickets for an upcoming third annual “Catholic Central High School Funfest,” which will be held July 13-14, from 5-11 p.m., will be sold at the school office, 320 West View Ave. Tickets cost \$10. The first “early bird” drawing will take place April 30 for \$100; the second drawing will be May 31 for \$200. Tickets go back into the drawing for the grand prize drawing July 14.

**Steubenville** — A charismatic Mass with healing prayer will be celebrated at 7 p.m., April 26, at Holy Rosary Church. Diocese of Steubenville Bishop Jeffrey M. Monforton will be the celebrant. Refreshments will follow.

**Toronto** — “Pirohis” will be sold following Mass at St. Francis of Assisi Church, at 5 p.m., April 21, and at 11 a.m., April 22, and at St. Joseph Church, at 9 a.m., April 22. Cabbage and prune pirohis are available. Cost is \$5 for two dozen.

**Carrollton** — St. John’s Villa will sponsor a “Mikasa China Parchment Pattern” drawing May 13 in the Villa restaurant. The china set includes service for eight and a 51-piece set of Kensington stainless steel silverware. Tickets cost \$5 each or five for \$20, and can be purchased by telephoning Dianne Holt at (330) 627-9789, extension 317.

**Martins Ferry** — Knights of Columbus Mother of God Council 1421 will hold a fish fry from 11 a.m.-6 p.m., April 20, at the council home, 25 N.



Joe Rohde, son of Jeffrey and Bridget Rohde of Steubenville, and 25 volunteers including members of his family, build a storage shed at Bishop John King Mussio Central Elementary School, Steubenville. Joe is building the shed as his Eagle Scout project from Troop 401. A freshman at Catholic Central High School, Steubenville, Joe is a parishioner of Holy Family Parish, Steubenville. Mike Homol, Homol Construction Inc., supervised the project. (Photos provided)

## Around and About

Fourth St. Eat in or take out is available. To order, telephone (740) 633-0528.

**Martins Ferry** — A “super stuffed” shells dinner, benefiting cerebral palsy, will be held from 5-8 p.m., April 21, at the Elks Lodge, 14 N. Fourth St. For a donation of \$8, the meal includes cheese stuffed shells, meat sauce, salad, garlic bread, dessert and coffee. For takeout dinners, telephone (740) 633-2059.

**Steubenville** — “How the Catholic Church Confronted and Defeated Communism: From Pius

XI to John Paul II” will be presented at 7:30 p.m., April 25, in the Tony and Nina Gentile Gallery, in the J.C. Williams Center, at Franciscan University of Steubenville. The lecture will be presented by Paul Kengor, author and professor of political science at Grove City College, Grove City, Pennsylvania.

**Steubenville** — The Ohio Valley Chorale, a community choir, will perform at First Westminster Presbyterian Church, 235 N. Fourth St., at 3 p.m., April 29.

## Franciscan University of Steubenville Facebook advertisement rejected

STEUBENVILLE — The Franciscan University of Steubenville said March 30 in a blog post that an administrator of its Facebook page noticed one of its ads had been rejected because it contained “shocking content, sensational content, excessively violent content.”

“What was the offending image?” the blog post asked. “The San Damiano Cross. Jesus in glory, reigning from his cruciform throne. This is what the monitors at Facebook consider excessively violent, sensational and shocking.”

The blog post included a screen capture of the message of rejection from Facebook: “Your image, video thumbnail or video can’t contain shocking, sensational, or excessively violent content.”

The university said the San Damiano Cross image was one in a series of ads it posted to Facebook March 29 to promote

two of the school’s online master’s degree programs – in theology and in catechetics and evangelization.

The San Damiano Cross is the large Romanesque rood cross that St. Francis of Assisi was praying before when he is said to have received the commission from the Lord to rebuild the Catholic Church. The original cross hangs in the Basilica of St. Clare in Assisi, Italy. Franciscans cherish this cross as the symbol of their mission from God.

“Indeed, the crucifixion of Christ was all of those things,” the blog post said. “It was the most sensational action in history: man executed his God. It was shocking, yes: God deigned to take on flesh and was “obedient unto death, even death on a cross” (Phil 2:8).

“And it was certainly excessively violent: a man scourged to within an inch of

his life, nailed naked to a cross and left to die, all the hate of all the sin in the world poured out its wrath upon his humanity,” it added.

Facebook later approved the advertisement and apologized to Franciscan University.

Before the House Committee on Energy and Commerce April 11, Mark Zuckerberg, Chief Executive Officer of Facebook, was questioned by Ohio Congressman Bill Johnson and Washington Congresswoman Cathy McMorris Rodgers about the rejection of the Franciscan University ad. Zuckerberg was questioned during a Congressional hearing after it was learned that Facebook shared users personal data with Cambridge Analytica in a data breach. Zuckerberg repeated the statement that was released to Fox News, stating the rejection was a mistake and that Facebook apologized.



Pictured above is an advertisement from Franciscan University of Steubenville’s Facebook account, which was rejected by Facebook on Good Friday. The ad was later approved by Facebook and the social media company apologized. (Photo provided)

### Emeritus pope celebrates 91st birthday

VATICAN CITY (CNS) — Retired Pope Benedict XVI had a “peaceful and familial” 91st birthday April 16, celebrating with his 94-year-old brother, Msgr. Georg Ratzinger, who was visiting from Germany, the Vatican said.

Pope Francis offered his early morning Mass for his predecessor and then sent his personal best wishes to the retired pope, who lives on the other side of St. Peter’s Basilica in a refurbished monastery.

The birthday evening plans, the Vatican press office said, included a visit and performance by the Swiss Guard band.

Pope Benedict was elected in April



(CNS photo)

**Pope Emeritus Benedict XVI**

2005 to succeed St. John Paul II. He stepped down Feb. 28, 2013.

### Pope says church needs prophets, not critics

VATICAN CITY (CNS) — The church needs true prophets who not only speak the truth fearlessly, but also empathize with the suffering of their people, Pope Francis said.

A prophet must always be a person who not only “is able to cry for his people, but also capable of taking risks to speak the truth,” the pope said in his homily at morning Mass in the Domus Sanctae Marthae.

The church “needs us to be prophets. Not critics, that’s another thing. One thing is to be the critical judge who likes

nothing, who doesn’t like anything,” he said. “That is not a prophet.”

In his homily, the pope reflected on the day’s first reading from the Acts of the Apostles, which recounted St. Stephen’s martyrdom.

Like St. Stephen and many others who were martyred, a “true prophet, if he does his job well, risks his own skin” so that others may find hope, Pope Francis said.

“May this service of prophecy never lack in the church so that we may always go forward,” the pope said.

## Blessed Oscar Romero’s canonization ‘probably’ will be in Rome in October

WASHINGTON (CNS) — During a homily in Washington, Salvadoran Archbishop Jose Luis Escobar Alas said the canonization of Blessed Oscar Romero will “probably” be in Rome and “probably” take place at the end of October after a meeting of bishops. He hedged his statement in an interview with Catholic News Service saying the final decision is up to Pope Francis.

“Soon we will have a canonization,” the archbishop said to a crowd of mostly Salvadoran immigrants gathered for Mass at the Shrine of the Sacred Heart. “On May 19, we will know the date and the place.”

That’s the date cardinals will gather at the Vatican for a meeting known as a consistory, where they’re expected to decide the details.

Archbishop Escobar, who occupies the post held for three years by Blessed Romero, from 1977 until his assassination in 1980, said El Salvador’s bishops sent the pope a message asking that the canonization be held in their country. Many of the country’s poor would not be able to otherwise attend the ceremony, a first for El Salvador, he said. Archbishop Romero’s May 2015 beatification took place in El Salvador. Ultimately, the pope will decide what to do, he said. “In any case, he (Romero) will be canonized,” he said during the homily. “We are happy.”

The archbishop and the cardinal are part of a delegation of Salvadoran bishops seeking to meet in April with U.S. lawmakers

to plead for relief for immigrants who have benefited from two imperiled U.S. immigration programs: Temporary Protected Status and Deferred Action for Childhood Arrivals. Their end would affect more than 215,000 Salvadoran nationals living in the U.S. under those protections, he said.

Archbishop Escobar told those gathered at Mass to pray for Blessed Romero’s intercession and a miracle so that lawmakers find a permanent solution and an answer to their pleas.

“We would like you to invoke (Blessed) Romero for his intercession in this miracle, a solution to this problem,” he said. “He is with us and intercedes for us.”

Blessed Romero was assassinated March 24, 1980, during Mass after repeatedly pleading for an end to violence, to injustice against the poor, and to the killing of innocent civilians during an armed conflict that ultimately lasted 12 years and resulted in more than 70,000 deaths in the country.

Some of those deaths included 20 Catholic priests, two bishops, including Blessed Romero, and men and women religious, as well as catechists and ministers, the archbishop said. One of them was Jesuit Father Rutilio Grande who is “en route” to beatification, he said.

The church of El Salvador also is working to recognize the other martyrs, he said, which include four American church women from Cleveland slain in the country late in 1980, months after Blessed Romero’s martyrdom.

## Obituaries

**Eric Beradi**, 33, St. John, Bellaire, April 1.

**Barbara A. Bradley**, 69, Triumph of the Cross, Steubenville, March 21.

**Helen Camsky**, 93, St. John, Bellaire, Feb. 25.

**David R. Cope**, 78, Toronto, St. Joseph, March 26.

**John P. Coppa**, 82, Toronto, St. Francis of Assisi, April 2.

**Waylan Coyne**, infant, St. John, Bellaire, March 16.

**Pauline Gerome**, 92, St. Stephen, Caldwell, April 7.

**Amber Herring**, 37, St. John, Bel-

laire, Jan. 24.

**Charles Knapp**, 94, St. John, Bellaire, April 8.

**Curtis Koshenka**, 58, Sacred Heart, Neffs, March 20.

**Richard L. Lane**, 72, Minerva, St. Gabriel, April 5.

**Therese J. Lemal**, 92, Triumph of the Cross, Steubenville, April 8.

**George Loker**, 94, St. John, Bellaire, Feb. 9.

**Vincent J. Mannarino**, 88, St. Agnes, Mingo Junction, March 16.

**Waldo Masciarelli**, 103, St. John, Bellaire, Feb. 10.

**Virginia R. McMnaman**, 93, Triumph of the Cross, Steubenville, March 27.

**Elizabeth Uhrinek Olesky**, 92, Steubenville, St. Joseph, Toronto, March 28.

**Rosalie Pappano**, 82, St. John, Bellaire, April 9.

**Helen Parrish**, 83, St. Agnes, Mingo Junction, March 20.

**Lucille Paul**, 87, St. John, Bellaire, Feb. 28.

**Margaret Perrie**, 88, St. John, Bellaire, Feb. 25.

**Thomas J. “Monk” Potenzini**, 87, St.

Agnes, Mingo Junction, April 6.

**Dorothy Putinsky**, 89, St. John, Bellaire, March 15.

**Eugene Reant**, 83, St. John, Bellaire, April 6.

**Dorothy Sadowski**, 91, St. John, Bellaire, Feb. 20.

**Matthew Siebieda**, 98, St. John, Bellaire, April 5.

**Kathy Street**, 70, Sacred Heart, Neffs, Feb. 18.

**Linda Strussion**, 71, St. John, Bellaire, Feb. 1

**Joseph Vinskovich**, 63, Sacred Heart, Neffs, March 10.

## Selection of quotes from Pope Francis' apostolic exhortation on holiness

VATICAN CITY (CNS) — Here is a selection of quotations from “Gaudete et Exsultate” (“Rejoice and Be Glad”), Pope Francis’ apostolic exhortation on holiness:

- “I like to contemplate the holiness present in the patience of God’s people: in those parents who raise their children with immense love, in those men and women who work hard to support their families, in the sick, in elderly religious who never lose their smile.”

- “Holiness is the most attractive face of the church.”

- “The important thing is that each believer discern his or her own path, that they bring out the very best of themselves, the most personal gifts that God has placed in their hearts, rather than hopelessly trying to imitate something not meant for them.”

- “In times when women tended to be most ignored or overlooked, the Holy Spirit raised up saints whose attractiveness produced new spiritual vigor and important reforms in the church.”

- “We are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer. That is not the case.”

- “We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves.”

- “This holiness to which the Lord calls you will grow through small gestures.”

- “Do not be afraid of holiness. It will take away none of your energy, vitality or joy.”

- “Thanks be to God, throughout the history of the church it has always been clear that a person’s perfection is measured not by the information or knowledge they possess, but by the depth of their charity.”

- “Jesus explained with great simplicity what it means to be holy when he gave us the beatitudes” (see, Matthew, Chapter 5, Verses 3-12; Luke Chapter 6, Verses 20-23).

- “Giving and forgiving means reproducing in our lives some small measure of God’s perfection, which gives and forgives superabundantly.”

- “We need to think of ourselves as an army of the forgiven. All of us have been looked upon with divine compassion.”

- “The saints are not odd and aloof, unbearable because of their vanity, negativity and bitterness. The Apostles of Christ were not like that.”

- “In this call to recognize him in the poor and the suffering, we see revealed the very heart of Christ, his deepest feelings and choices, which every saint seeks to imitate.”



**Pope Francis greets the crowd after celebrating Mass in St. Peter’s Square at the Vatican. (CNS photo/ Paul Haring)**

- “It is true that the primacy belongs to our relationship with God, but we cannot forget that the ultimate criterion on which our lives will be judged is what we have done for others.”

- “The saints do not waste energy complaining about the failings of others; they can hold their tongue before the faults of their brothers and sisters and avoid the verbal violence that demeans and mistreats others.”

- “Christian joy is usually accompanied by a sense of humor.”

- “The saints surprise us, they confound us, because by their lives they urge us to abandon a dull and dreary mediocrity.”

- “A community that cherishes the little details of love, whose members care for one another and create an open and evangelizing environment, is a place where the risen Lord is present, sanctifying it in accordance with the Father’s plan.”

- “I do not believe in holiness without prayer, even

though that prayer need not be lengthy or involve intense emotions.”

- “We should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea. This mistake would lead us to let down our guard, to grow careless and end up more vulnerable.”

- “The devil does not need to possess us. He poisons us with the venom of hatred, desolation, envy and vice. When we let down our guard, he takes advantage of it to destroy our lives, our families and our communities.”

- “Discernment is not about discovering what more we can get out of this life, but about recognizing how we can better accomplish the mission entrusted to us at our baptism.”

- “Let us ask the Holy Spirit to pour out upon us a fervent longing to be saints for God’s greater glory, and let us encourage one another in this effort.”

Printed copies of “Rejoice and Be Glad” can be ordered from the U.S. Conference of Catholic Bishops website at: <http://store.usccb.org/rejoice-and-be-glad-p/7-599.htm>.

## Bishop Monforton, Cardinal DiNardo react to ‘Gaudete et Exsultate’

WASHINGTON/STEUBENVILLE (CNS) — Diocese of Steubenville Bishop Jeffrey M. Monforton tweeted in reaction to “Gaudete et Exsultate” (“Rejoice and Be Glad”), Pope Francis’ apostolic exhortation on “the call to holiness in today’s world.”

On his Twitter account, (@BishopMonforton) the bishop tweeted, “Pope Francis instructs in his apostolic exhortation that contrary to what society may assert, joy and holiness are not mutually exclusive. True and lasting joy absolutely depends on one’s holiness. Persevere in the good.”

The president of the U.S. Conference of Catholic Bishops Cardinal Daniel N. DiNardo of Galveston-Houston (Steubenville native), said he is grateful to Pope Francis for “his powerful, straightforward words” in “Gaudete et Exsultate.”

“Pope Francis is very clear,” Cardinal DiNardo said. “He is doing his duty as the vicar of Christ, by strongly urging each and every Christian to freely, and without any qualifications, acknowledge and be open to what God wants them to be – that is ‘to be holy, as he is holy’” (1 Pt 1:15).

“The mission entrusted to each of us in the waters of baptism was simple – by God’s grace and power, we are called to become saints,” the cardinal added in a statement the day the Vatican released the document.

All Christians are called to be saints, not “plastic statues of saints,” the pope wrote, but real people who make time for prayer and who show loving care for others in the simplest gestures.

“Do not be afraid of holiness. It will take away none of your



**Pope Francis greets Diocese of Steubenville Bishop Jeffrey M. Monforton. (File photo)**

energy, vitality or joy,” the pope said in his apostolic exhortation, which he signed March 19, the feast of St. Joseph.

Pope Francis is calling each Christian to “acknowledge and be open to what God wants them to be,” Cardinal DiNardo said.

He said the words from the document that jumped out at him when he first read them were: “Do not be afraid of holiness.”

“In a way, each one of us has a fear of striving for holiness – a fear that we would be mocked, ignored, or even hated by others because we would stand out,” Cardinal DiNardo said in his statement. “Yet that is what the Lord has called each and every person to! Pope Francis calls us

out: A Christian cannot think of his or her mission on earth without seeing it as a path of holiness, for ‘this is the will of God, your sanctification.’”

Pope Francis “describes how holiness comes through the daily struggles each of us face,” the cardinal said. “In the ordinary course of each day, the pope reminds us, ‘We need to recognize and combat our aggressive and selfish inclinations, and not let them take root.’ Yet, he says, this ‘battle is sweet, for it allows us to rejoice each time the Lord triumphs in our lives.’”

Cardinal DiNardo also pointed in particular to a paragraph that discusses “the continuing need we have for civility in all our interactions, especially in the media.”

“‘Christians too,’ the Holy Father writes, ‘can be caught up in networks of verbal violence through the internet and the various forums of digital communication,’” the cardinal said, quoting from the exhortation. “This can be true even in Catholic media. Even in our heated disagreements with one another, we always need to remember that it is God who judges, not man” (Jas 4:12).

The cardinal encouraged all Christians, in celebrating the joy of Easter and Christ’s resurrection, to “rekindle their baptismal call” by reading “Gaudete et Exsultate,” especially “the beautiful section on the beatitudes.”

By exploring the Eight Beatitudes and “offering examples of how to live out our call to holiness in everyday life, the Holy Father has given us a wonderful tool for renewing our love for God and for each other,” Cardinal DiNardo added.